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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LV

JACKSON, MISS., March 23, 1933

NEW SERIES
VOLUME XXXV. No. 12

Much Every Way

Our attention has been called to people operating in Mississippi and other states in the wake of the Convention Board's effort to secure special contributions of old gold for missions. These men are working for themselves, and apparently giving much less for the old gold than it is worth. Our people should beware of them; leaving them entirely alone. Your church is the agency through which the old gold is given for missions.

—BR—

Amos W. W. Woodcock, director of prohibition enforcement, says federal protection of dry states, as provided in the repeal amendment, probably would be more expensive than the machinery now used for enforcing the Volstead Act." And Dr. McConnell of the Baptist Standard adds, "Trains, buses, automobiles, trucks, airplanes and all means of such importation, will have to be searched every day and night, all along the boundary lines of every dry state."

—BR—

In the United States Senate a personal difference was expressed by two members as to which one knows the most about banking. A more important question than that is which of them will prove that his connection with the business had been more honorable. Knowledge may be dangerous. Honesty is very apt to be the guaranty of safety.—The Ex. Com. of the So. Baptist Convention reports total receipts for February for all Southwide objects to be \$73,478.62. Mississippi sent \$2,268.12, all designated.

—BR—

Lack of confidence keeps business from going on: for example, a customer wrote his grocer, "Send six dozen eggs. If they are good, I will send check." The grocer replied, "Send check. If it is good will send six dozen eggs."—Only one congressman from Mississippi voted for the legalization of beer, Mr. Colmer from the Gulf Coast.—Pastor C. W. Baldridge of Inverness reports five recent additions to the church. The Sunday school is standard and they are striving to keep it so. Beginning March 19, the annual BYPU school of methods runs 6 nights.

—BR—

Few people, if any, know how the iron goes into the soul of a man who is trying to make and circulate a religious paper, when some one remarks casually, "There are people in my church who would not read the paper if it were given to them"; or, "Some folks toss it in the waste basket"; or, "Many preachers do not take the paper." The hard hit editor tries to brace up and carry on, believing that it is pitiful how some people "care for none of these things." In such conditions we draw comfort from a brief editorial in The Watchman Examiner, which shows that this excellent paper is having the same experience. The article is headed "Developing The Sense of Taste." One sentence of it is, "The editor respectfully declares that it is the function of the pastor to develop the taste of his people for information about things which ought to concern a Christian the most." A revival of genuine religion would do more to increase the circulation of religious papers than anything else. May the Lord send it speedily.

Rev. W. A. Gamble, Presbyterian pastor in Raymond, is publicity director for the United Drys. He is a gentleman of firm convictions, courteous approach and fine ability. His work will be to help bring to the people of Mississippi information which will enable them to act intelligently in the present temperance crisis and crusade. Rev. J. L. Neill, Methodist pastor in Gulfport, is organizing the state by districts and counties for giving proper expression to our people's convictions on the prohibition question. They deserve and will have the support of all the dry forces of the state.

—BR—

A Presbyterian pastor says this "solid front" which unionizers talk about looks like the front of a sieve to him.—D. W. Nix becomes pastor of Bunker Hill Church, Marion County, succeeding Rev. Bryan Simmons.—The whole banking business and banking system is due for an airing, and the present conditions are favorable to it. Ventilation is going to be given a whole lot of institutions that have had boards of directors meetings behind closed doors. Most bankers are absolutely honest, but a few dishonest men can wreck the whole works.

—BR—

"The Bible Looks You Over" is the title of a book just issued by The Judson Press of Philadelphia. It is written by Rev. Arthur Stevens Phelps of Berkeley Divinity School in California. The book consists of a large group of essays on many vital and practical subjects, all classified under such heads as Personality, Home and Family Life, Intellectual Culture, Neighborliness, etc. They have a charming freedom from conventionalism, an independence of thought, and a raciness of expression that make them exceedingly readable. They are not only moral, but they interpret life from the standpoint of the Scriptures. They are wholesome and invigorating to mind and spirit. The book sells for \$1.50.

—BR—

"The Supreme Need of The World Today" is a new book by Dr. F. D. King, pastor First Baptist Church, Newnan, Ga. It is a fine effort to find the way out of present weakness and confusion which have befallen men and organizations. The author has not missed the mark in declaring that the supreme need is the realized presence of Christ. And this he shows in a way which leaves no question. But it is not a theory which he proposes, he comes as near to demonstrating the truth of his statement as you will find anywhere. And he proceeds to make application of the truth to the individual, the churches, the social and business relations and the nation. The book sells for \$1.50 and is worth it. Write the Baptist Book Store.

—BR—

A few days ago the federal prohibition director passed the orders down the line to enforcement officers not to pay any attention to retail speakeasies and bootleggers but to confine their work to manufacturers and wholesalers. This was said to be due to the refusal of congress to provide funds for enforcement. As a result there were in some places, as New Orleans, reported wide open sales of liquor by bootleggers. And we haven't heard any regrets from those who opposed prohibition because it caused bootlegging and increased drinking. The Cretans were not the only nation of liars.

HOW THEY FOUND THE WAY OUT

I have just been reading about some of the outstanding revivals that have taken place in this country and others during the last two or three centuries. It is interesting to note the conditions which preceded them, and the agencies which brought them about.

Chief among the great revivals are: the revival in New England about 1735, led by Jonathan Edwards; the revival in England in 1739, led by the Wesleys and Whitefield; the revival in New York in the early part of the nineteenth century, led by Chas. G. Finney, in which over one hundred thousand were saved; the revivals led by Moody and Sankey, Torrey and Alexander, about the close of the nineteenth and the beginning of the twentieth century in which thousands were converted in this and other countries.

The purpose of this article is to call attention to some interesting features about the revival of 1800, and that of 1857.

The Revival of 1800

Let the historian relate the condition that existed: "Every evil known to our modern life, and others which are almost wholly unknown to us today flourished and ran riot in this period immediately following the Revolutionary War . . . every fundamental fact and doctrine of Christianity and Christianity itself was not only challenged and combatted on every side but threatened with absolute extinction . . . Religion sunk to its lowest level . . . The Churches . . . were in a deplorable condition. Alcoholic liquors were used in practically every home. The spirit of lawlessness and libertinism was rampant . . . The schools and colleges were almost completely in the hands of infidels—both teachers and pupils. English deism, French infidelity and German illuminism—three devils of unbelief from the three great nations of the Old World added to destructive influences . . . In short, young America in 1800 was a nation in moral chaos and confusion."

The above reads like current events and conditions. But our forefathers found a way out. The historian tells us that "the membership of the country Baptist churches on the James River in Virginia" became so alarmed that they gathered in their churches and called on the Lord for deliverance. After some weeks they began confession of sin, and then they began preaching services. They were joined by the Presbyterians and Methodists. This revival soon spread all over the country. The Baptists were increased four times, the Presbyterians three times and the Methodists five times. Infidelity was struck a heavy blow, the crime wave was wiped out, schools and colleges were saved, and the Foreign Mission movement was started in America.

The Revival of 1857

At this time conditions were somewhat like those of 1800. But to the other destructive influences were added Spiritualism, the doctrine of "Free Love" and a new effort of the Atheists. The historian adds the following: "A great commercial crisis at the close of 1857 was undoubtedly used by the Divine Spirit to deepen the sense of need. Banks stopped payment every week. Failures were numbered by thousands. In

(Continued from Page 3)

Editorials

WHO WILL SHOW US ANY GOOD?

That sounds like the despairing cry of the pessimist, or the cynic. As a matter of fact it is the certain and inevitable goal of the materialist. And the materialist becomes the pessimist and the cynic. A man who sets his hopes and his heart on the possession and enjoyment of material things is doomed to disappointment and disillusionment.

David in the fourth Psalm is expressing his sure hope and satisfaction in God. This is based on experience, upon testing God in the practical things of life. "Thou hast set me at large when I was in distress." Upon this he bases his petitions, "Have mercy upon me and hear my prayer." But around him were those who "loved vanity and sought after falsehood." They grasped at material things and found them turned to nothing. While he laid hold on spiritual things and found them most substantial.

And then he echoes the cry of despair in the heart of those who had set their hearts on things visible and found them to fail: "Many there are that say, Who will show us any good?" All that they had sought for and set their hearts on had disappointed them, and they refuse to believe that there is anything satisfying.

But David's answer to their cry of despair is this: "Jehovah, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart, more than they have when their grain and their new wine are increased. In peace will I both lay me down and sleep. For thou, Jehovah, alone makest me to dwell in safety." Here is satisfaction which the materialist had sought in vain, but which is very real to the servant of God. Here is joy that no earthly possessions can buy or supply, and of which the lack of them can not rob us nor deprive us. More than they have when their grain and their new wine are increased. Here is what Paul speaks of when he says, Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him. But unto us God revealed them through the spirit.

BR

A NEW DECLARATION OF INDEPENDENCE NEEDED

The one thing that threatens the prohibition law today more than any other, perhaps than all others, is slavish adherence to the party to which we have hitherto given our allegiance, and a slavish fear of the party lash and all penalties for failure to conform to the party declaration or leadership.

There are those in this country who believe that the liquor interests swung the big stick at the party conventions, and dictated the platform on which the candidates were to go before the country. Whether or not there was equal guilt in both camps we are not discussing here. The fact remains that through this part of the country we were frequently hearing that there was little to choose between the policies of the major parties in their stand on the liquor question. There may have been differences, but prohibitionists did not find either party declaration satisfactory.

There are good reasons for believing in government by parties, and much to be said for loyalty and adherence to what one believes to be the principles embodied in them, principles that seem to be the fundamentals of government and the safeguards of social order. People who believe the same thing can work together for the preservation of these principles, and for the common good.

When these are intelligently apprehended and conscientiously accepted they are articles of faith for which we can well afford to make any sacrifice. But in many cases today they have become empty shibboleths, whose only purpose is to carry out the designs of self-seeking people or

interests. They are used to engender prejudice or hate, and blind loyalty to a party shibboleth is used to murder conscience and give the devil full sway to work his will.

There can hardly be a doubt that when men openly proclaim that they have abandoned personal convictions long cherished as fundamentals of righteousness, because their party has declared against them, we are on the toboggan to perdition. When ideals of righteousness must be sacrificed to preserve party loyalty or insure party success, we are sadly in need of a new declaration of independence. A more glorious fourth of July awaits the man or woman or nation that avows allegiance to God and conscience, and turns away from the fear of man.

BR

WHY BORN BLIND

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Suppose you find by the side of the road an overturned automobile and pinned under it a man lying helpless with his arm broken. And suppose you stop and ask the poor fellow how it all happened, and express great interest in the cause of the accident. But that is as far as your interest goes. You make no move to help him, offer nothing to relieve his suffering, or deliver him from his plight, or go for a wrecker to come and take charge of the situation. No your only show of interest is in curiosity as to how it all happened. Just that is what happened when Jesus and the disciples saw a blind man begging as they passed by. The disciples said, "Master, who sinned, this man or his parents that he should be born blind?" There was not a word of sympathy for him. Not a nickle dropped in the cup; not a sigh of sympathy for the poor fellow. They merely wished to speculate on how it all happened. Perhaps this case would enable them to solve some theological puzzle which they had worked at by their firesides or in their "conferences." "What caused it?" What philosophers they were, and how seared their sympathies.

Do you wonder that Jesus expressed impatience with their question, as he answered sharply, "Neither this man, nor his parents sinned that he should be born blind; but that the works of God should be manifest in him." Jesus did not mean to say that suffering is not caused by sin; not even that blindness may be caused by sin of the individual or of his parents. Every doctor will tell you that such is often the result of sin of the man or his parents. Certainly there is no justification to broaden these words out to mean that afflictions have no connection with wrong-doing. Everybody knows that many are directly traceable to wrong-doing.

But what Jesus does mean to teach is that our first and chief concern is not what caused it, but how to cure it. If finding out what caused it will help to cure it, well and good. But if your interest in suffering or misfortune, or even in the depression is as to what brought it about, you are showing a poor spirit, an un-Christian attitude. The response of the heart is more important than that of the head.

Jesus brushed aside the question of the disciples as unworthy of the serious occasion. He was ashamed that they seemed not at all concerned about what to do for the man, but merely about what somebody had done to him. There may be legitimate and proper occasion to seek for the why, but the uppermost thing is to bring relief.

The case of suffering is a call to service. It is God's providential summon to us to do what we can to help. Jesus said, it was that the works of God might be manifest in him. It was the divinely appointed channel into which and through which Christian sympathy and ministry should flow. And he not only states this principle but he immediately follows it up with a practical demonstration. He says "We (you and I) must work the works of him that sent me." We are God's agents for relief. And we must get to it promptly and work quickly. We must do it while it is day. The opportunity is here; it will not last. The night cometh. God help us to see our chance to serve in the afflictions and hardships which confront us.

SOME CERTAINTIES

—o—

Amidst the uncertainties of today, here are some eternal verities.

I know that the Lord is greater than all gods, Ex. 18:11.

I know that the Lord hath given you the land, Josh. 2:9.

I know that there is no God in all the earth but in Israel, 2 Kings 5:15.

I know that my Redeemer liveth, Job 19:25.

I know that the Lord saveth his anointed, Ps. 20:6.

I know the Lord is great and above all gods, Ps. 135:5.

I know that whatsoever God doeth it shall be forever, Ec. 3:14.

I know it shall be well with them that fear God, Ec. 9:12.

I know the way of man is not in himself; it is not in man that walketh to direct his steps, Jer. 10:23.

One think I know . . . now I see, John 9:25.

Jesus I know, Ac. 19:25.

I know that in me dwelleth no good thing, Ro. 7:18.

I know whom I have believed, 2 Tim. 1:12.

We know thou art a teacher come from God, Jno. 3:2.

We know that all things work together for good, Ro. 8:28.

We know that if our earthly house is pulled down we have a building not made with hands, eternal in the heavens, 2 Cor. 5:1.

We know that the law is good, I Tim. 1:18.

We know him that hath said vengeance is mine, Heb. 10:30.

We know we shall be like him, 1 Jno. 3:2.

We know that we have passed from death unto life, 1 Jno. 3:14.

We know that whosoever is born of God sinneth not, 1 Jno. 5:18.

We know that we are of God and the world lieth in sin, 1 Jno. 5:19.

We know that the Son of God is come and hath given us an understanding, that we know him that is true, and are in him that is true, even in His Son Jesus Christ, 1 John 5:20.

BR

Those who think that the President's demand for legalizing beer puts the finishing word on this controversy will have a chance to revise their thinking. God will have the last word in this fight.

BR

At a recent quarterly meeting of the Oklahoma mission board there was a reduction in salaries of the state secretary, the editor, in appropriations made to the S. S., the B. Y. P. U., and the W. M. U. departments. The plan to issue the paper every other week during the summer was approved. Their college has balanced its budget by cutting salaries. One hospital has reduced its operating budget by \$5,400 a year. The other is making a profit of \$1,000 a month which had been losing \$600 a month.

BR

The Conference of S. W. Miss. preachers at McComb Monday had the following subjects: Study Habits of the Preacher, The Baptist Program, Preparing to Preach, Facing the Congregation, Personal Preparation. The speakers were Sullivan, Gunter, Herndon, Campbell, McGowan and Gill. Two devotional services were by J. A. Chapman and J. B. Hunt. The program was made out by Pastors Cox, Crittenden and Quin.

BR

J. W. Langham becomes pastor at Texoma, Okla.—Editor Solomon says in The Witness that Florida opened its doors to the race track gamblers and the crowds came, one of them trying to kill the President.—Isaiah represents Ephraim and Samaria as saying, The bricks are fallen down but we will build with hewn stones; the sycamores are cut down but we will change them into cedars. Let the bankers and the politicians who promise the return of prosperity beware. We had all better take counsel of God.

Thursday, March 23, 1933

THE BAPTIST RECORD

3

DR. B. H. DeMINT PASSES AWAY

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A telegram from Dr. W. W. Hamilton in New Orleans brings the sad news of the death of Dr. B. H. DeMint. He passed away Friday evening and the body was laid to rest in New Orleans Saturday afternoon. It has been well known that Dr. DeMint has been in very uncertain health for several years. His heart was unable to stand the strain which has been upon him as the executive of one of our Southwide institutions, and he has been able to do only part-time work for a year or more.

He was selected unanimously by the board of trustees as the first president of the Baptist Bible Institute and piloted the new school through its early years, wrote its articles of faith and planned its course of study. The burdens of the presidency became too heavy for his physical strength, and after Dr. Hamilton was made president, Dr. DeMint remained as teacher and President Emeritus. No man had the love and confidence of his students and associates in higher degree than he. His going is a great loss to the whole denomination.

He was born in Wilson County, Tenn., in 1863, was graduated from the University of Nashville, studied at the University of Va., and took his theological degrees from the Louisville Seminary. He was a member of its faculty for several years, resigning to become pastor at Greenwood, S. C. from which place he went to New Orleans. He was pastor of First Church, Waco, taught in Baylor University and in the Southwestern Seminary. He was married to Maggie Ellen Nicholas of Nashville in 1893. They have two sons living.

Dr. DeMint was a great teacher, a great preacher, a great executive. He was above all a great Christian. He loved the Lord, His work and His word. His character was built on the one foundation, and his life was patterned after his Lord. He had at the age of 17 memorized the whole New Testament and it was the man of his counsel and the guide of his life.

—BR—

WILL HE FIND THE FAITH?

—o—

This is the question which Jesus asked at the conclusion of the parable of the unjust judge and the importunate widow. Luke tells us that the parable was spoken "to the end that they ought always to pray, and not to faint." It was to show that determined effort and importunity in prayer was certain to succeed. But Jesus seems almost to despair of getting the people to pray even when he has given them this assurance. That "nevertheless" has an almost hopeless sound to it: "Nevertheless when the Son of man cometh, shall he find the faith on the earth?" "The faith" is almost equivalent to "this faith." It means the faith, the kind of faith he has been talking about; the kind that will take him at his word and will pray and keep on praying till something breaks loose.

We say we believe it, that we believe everything in the Bible, then why don't we put the whole matter to the test? We have been hearing for a long time that what our mission work needs today is that the people shall get on their knees; that we shall call all our churches to prayer for our cooperative work; that we shall have a southwide call to observe a day of fasting and prayer. And yet nobody is doing it or paying any attention to it. Words, words, words, and no faith. Confusion and hesitation and uncertainty and no leadership and no way out. The country turning back to booze and the Lord threatening to wreck the whole financial structure, and no crying to God for deliverance.

We are seeing everywhere stories about how in other days the people prayed all night and Jonathan Edwards so preached that the people seized the benches in terror of falling into hell. They tell us about Moody and his group praying and the Lord sending the money to meet their need. We read about how Muller supported a great orphanage in England by simply asking God for what he wanted.

Some of us can remember all nights in prayer to God when God opened the windows of heaven.

We recall the times when people fasted and prayed and the Lord shook men out of bed and brought them to his house to confess a new found faith in Him. Well why not do it now? Who will put the word of God to test. Will not our people call upon God now in this time of crisis, that His glory may be revealed.

Dr. Brown the president of the Southern Baptist Convention is calling for a day of fasting and prayer. As in everything else the issue is in the hands of the pastors, God's chosen leaders. God has honored them with the office of overseer. Through them the message of God must be gotten to the churches.

—BR—

Brother R. G. Joyner goes from Waynesboro to Laurel, R 5, and will have charge of country churches adjacent, making an excellent field for service.

—BR—

The Texas House of Representatives has passed a bill providing for a statewide vote on the repeal of the Eighteenth Amendment. A wet ticket and a dry ticket is proposed and the people will decide which they want. This seems the fairest proposal we have seen. It remains for the Texas Senate to agree or refuse to agree to the bill.

—BR—

Some people are now finding that the words of an old pauper, written 1,900 years ago are true: "They that are minded to be rich fall into a temptation and a snare, and many foolish and hurtful lusts such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil; which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows."

—BR—

Dr. Albert Einstein, noted Jewish-German scientist is leaving America for a while but will not return to Germany owing to the anti-Jewish activities of the Hitlerites.—Like Cain who killed his brother and became an outcast in the earth, Japan announces withdrawal from the League of Nations to pursue its policy of military aggression in China.—After all the discussion of the book "Rethinking Missions," its authors must now be of the opinion that they have "another think coming."

—BR—

The W. C. T. U. of the nation won out in the fight for prohibition years ago, and they have begun the fight anew in prayer. The daily papers report that in the Hall of Representatives of Tennessee the women knelt in prayer as the committee began consideration of a bill to legalize beer. Prayer meetings were held in various parts of the city of Nashville.—The Liberal Arts College Movement will broadcast from Jackson WJDX March 23, at 5 P.M. Speakers are Attorney W. H. Watkins, Pres. L. T. Lowrey. Music by the Glee Clubs of Mississippi College, Millsaps and Belhaven.

—BR—

The meeting at Calvary Baptist Church in Jackson came to a close Friday night, lasting nearly two weeks. Dr. J. L. Slaughter of Richmond, Va., preached and the people were greatly pleased and edified by his messages. He has a personal acquaintance with the Book and speaks in the conscious presence of the Spirit. The people were particularly drawn to him as his father and mother are members of this church, and his uncle, Dr. J. Benj. Lawrence, was a member here while Mission Secretary in Mississippi. Dr. Slaughter grew up in Rankin County, was educated at the Miss. State College at Starkville and at the Louisville Seminary, where he took his doctor's degree. The crowds grew during the meeting until the main auditorium had to be used in the morning, and at night the room was well filled. Brother Joe Canzoneri led the singing during the revival, and everybody who has heard him knows that it was well done. There were about 40 received for baptism during the meeting and just before and after. There were fifty-six added altogether and the church goes on with its work stronger than ever.

(Continued from page 1)
a severe winter tens of thousands of the unemployed wandered about the streets, a pathetic and heart-moving spectacle."

How They Found the Way Out

These found the way out when 200 ministers met in Pittsburgh and issued a call to their people to pray. The revival soon came, and a conservative estimate places the number of conversions during this revival at more than five hundred thousand.

The Revival of 1933

This revival will come when we put God to the test concerning His promise: "If My people, which are called by My name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—2 Chron. 7:14.

So firmly do I believe this promise, backed up by the experience of God's people in the past, that I have gathered about me a group who have pledged to spend at least fifteen minutes each day for a revival till it comes.

For the sake of encouragement I should be glad to have a card from any pastor, layman, or Christian woman, who will join me in calling about you a group to join in this prayer.

Geo. P. White.

Hazlehurst, Miss.

—BR—

M-m-m-m! Suppose the vigor shown by the new president had been put into enforcing the Constitution of the United States, including the Eighteenth Amendment! Wouldn't there have been a mighty cleaning up!

—BR—

It is said that when pastor F. F. Brown of First Church, Knoxville, called for the old gold and silver in his church for the debt-paying campaign, there was gathered up a bushel basket full.

—BR—

Already Tammany leaders in New York City are working to get control of the making and sale of beer. This organization which is a machine for graft, and an ally of corruption cares for nothing except to line the pockets of its henchmen. But there is not much to choose between groups who clamor for beer.

—BR—

Mr. Virgil Posey, 1015 W. Capitol Street, Jackson, Miss., is given permission by the church where he is choir director to be absent for a few meetings during the spring and summer. He has proved himself efficient in evangelistic singing.—Arkansas votes on July 18 as to repeal of Eighteenth Amendment.—Carlyle Brooks, gospel singer, P. O. Box 607, Atlanta, is helping in an evangelistic campaign in Wilmington, N. C.—A few big city churches need to put up a sign, "No more members admitted until we find work for those we already have."—It is said that Rev. B. W. Hudson, formerly pastor at Senatobia has been called to the pastorate at Rienzi.—Four of our Mississippi preachers attended the Pastors' Conference at the Louisville Seminary in the early part of the month: A. M. Overton, W. L. Compere, J. H. Street and C. W. Barnes.

—BR—

The church at Liberty declined to accept the resignation of Pastor H. H. Webb, and asked him to reconsider. He will probably remain with them where his ministry has been so acceptable and fruitful.—Pastor W. R. Cooper and the church at Drew have invited two former pastors to help them in a revival meeting. Dr. Webb Brame of Yazoo City will preach four days, and Dr. W. A. Sullivan of Natchez will preach four days.—Pastor A. F. Crittenton of Brookhaven, writes: Our people are looking forward to the coming of the W. M. U. Convention and making plans for entertainment and praying for success of the meeting. Please ask all those planning to attend to send requests for home assignments at once to Mrs. H. C. Simmons, Brookhaven, Miss., Chairman of Homes Committee.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. A. J. Aven, Clinton, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss. Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss. Vice-Pres.—Mrs. G. W. Riley, Clinton, Miss. Mission Study—Mrs. Edgar Giles, Avalon, Miss. Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

STATE W. M. U. CONVENTION, APRIL 4-6,
BROOKHAVEN, MISSISSIPPI.

FIRST SESSION, TUESDAY EVENING 7:30
APRIL 4

PLEASE SEND YOUR NAME TO MRS. H. C. SIMMONS, BROOKHAVEN, MISSISSIPPI, IF YOU EXPECT BED AND BREAKFAST. DON'T FAIL TO DO THIS AT ONCE SO THAT OUR FRIENDS WILL KNOW HOW MANY TO EXPECT.

Dr. Charles E. Maddry will be the main speaker Tuesday evening. Do not fail to hear him. We extend a special invitation to all of our pastors to be with us in our meeting.

We are asking you to mail your posters for exhibit to First Baptist Church, Brookhaven, Mississippi. It will aid the poster committee greatly if you will do this ahead of time so that the posters may be arranged according to subjects.

If friends from nearby places find that it is impossible for them to attend but one day of the Convention may I suggest that you choose Wednesday for we will have three splendid sessions that day. Wednesday morning at 8:30 we will begin with a general conference which will last fifty minutes. Make a full day of it, come early and stay late.

STEWARSHIP DECLAMATION CONTEST

Had it been possible Saturday morning, I would have waved a wand and brought every member of the Woman's Missionary Union in Mississippi

THE FOOL OF THE NEW TESTAMENT

Jesus tells about this fool in the twelfth chapter of the Gospel of Luke. Of all men Jesus was the best story teller, and this is one of his best. This man was not an atheist, and yet Jesus tells us that God called him a fool. He was a very prosperous man, apparently happy and contented, and the envy of his neighbors. For men will praise thee when thou doest well to thyself, says the Psalmist, Ps. 49:18. He was a rich planter, whose fields had yielded a very abundant harvest, so that he found it necessary to pull down his old barns, and build larger ones, and when all his goods were safely stored away, he congratulated himself, and said, "Saul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."

This planter was not a fool because we was rich. Some of the wisest and best men of earth have been rich. God sometimes entrusts great wealth to some men for the accomplishment of His own purposes. It would be easy to mention names of past history, and of the present day.

Nor was this man a fool because he pulled down his small barns in order to build larger ones, large enough to make sure that the overplus of his harvest might not go to waste. He would have been a fool to have done otherwise. The harvests of the earth are never too abundant for the actual needs of the population, but much is required to properly see this, and wisely distribute the harvests that God has given. Thus for this man was to be congratulated; a great harvest, carefully garnered, and safely stored away for future use.

But Jesus tells us that God called him a fool. Why?

and every Baptist pastor to our State Stewardship Declamation Contest. We had forty-five of the choicest boys and girls from all over the State taking part in this contest. My soul thrilled as I thought of the truths that had been planted in the hearts of all those who took part in local, associational and district contests as well as all those who listened in. As these boys and girls grow up and take their places of responsibility in promoting Kingdom work, it will be then that we will begin to see the fruits of our efforts. The judges had the hardest task of all that day for each boy and girl was excellent.

The winners were as follows: Sunbeam, Dorothy Jean Rhodes, First Church, McComb; Junior Royal Ambassador, Perry Marshall Simmons, Lake; Junior Girl's Auxiliary, Isabel McCoy, First Church, Hattiesburg; Intermediate Royal Ambassador, T. C. Clark, Brookhaven; Intermediate Girl's Auxiliary, Avon West, Brookhaven; Young Woman's Auxiliary, Mary Jacks, Greenwood First.

The following are those who entered the State Contest: Sunbeams: Ethel Jean Parker, Griffith Memorial, Jackson, Hilda Jones, Belzoni, Walter Dill Gunn, Charleston, John Wright Goodrich, Pontotoc, Jean Hill, Ackerman, Frances Burt, Meridian First, Bettie Small, Laurel First, Dorothy Jean Rhodes, McComb First.

Junior R. A.'s: DeWitt Landrum, Clinton, Charles H. Melton, Belzoni, Hugh Shankle, Charleston, Joe Miller Statt, Booneville, Dan Hill, Ackerman, Perry Marshall Simmons, Lake, John Chris Longest, Lyman, Junior Bullock, Tylertown.

Junior G. A.'s: Juanita Mullican, Wesson, Vivian Gilmer, Indianola, Sue Vandiver, Grenada, Margaret English, Aberdeen, Vivian McGuire,

(1) He was a selfish materialist. He was living for number one. His plans all had reference to self, and to the things of time and sense. He had no conception of the value, the responsibility, and the real purpose of life. He doubtless had poor kin, and poor neighbors, but evidently they were not on his mind. Any man who plans no more than this, may very properly be called a fool. There is no permanent satisfaction in such a life, and yet how many deceived souls are doing this very thing.

(2) Now that he had abundance, with plenty to eat and drink, he was looking forward to an easy, happy and merry life, with no care for the future, and with no higher ambition than to have a good time. No one could have persuaded him that Jesus was right when he said: "A man's life consisteth not in the abundance of the things that he possesseth." Many are making the same mistake today. They have had a desperate struggle for success and abundance, and now that this has been realized they expect to be happy and contented. And thousands of others are saying, "If I only had plenty safely stored away, and could be relieved from this daily grind to make both ends meet, I could be content and satisfied." This is the honest opinion of multitudes, but they are much deceived. Recently some one asked a very busy, very successful and very rich business man, "How much would it take to satisfy a man?" "A little more," was his unhesitating reply, although he had millions already stored away, I thank God that his answer is the correct one, for man, made in the image of God, and for God, can never be satisfied with material things. How strikingly the author of Ecclesiastes illustrates and proves this.

(3) This rich planter was counting on keep-

West Point, Lillian Hellen, Lake, Isabel McCoy, Hattiesburg First, Caroline Cleveland, Tylertown.

Intermediate R. A.'s: Sidney Ragland, Brandon, Sidney Fay Green, Booneville, W. B. Halliday, West Point, Marvin Goodson, Lake, T. C. Clark, Brookhaven.

Intermediate G. A.'s: Markey Murphree, Brandon, Dorothy Campbell, Belzoni, Gladys Stockton, Charleston, Saretha Hilton, Booneville, Elaine Coleman, West Point, Ruth Perry, Philadelphia, Eddie Cooper, Richton, Avon West, Brookhaven.

Y. W. A.'s: Jane Pinnix, Clinton, Mary Jacks, Greenwood, Mattie Gresham, Grenada, May Harris, Ecru, Sallie Dye, West Point, Ruth Sessums, Lena, Inabell Fewell, Ellisville, Dorothy Dean, Brookhaven.

An echo from our Week of Prayer: "We had a wonderful Week of Prayer last week. All programs carried out as planned by W.M.S. Committee, attendance from 45 to 70.

"Then on the following Monday we had the largest Mission Study attendance that we have ever had at our church. We began the book "The People of The Jesus Way" in the circle meeting in February, announced a St. Patrick's Luncheon for March 13th at ten o'clock to finish the book and give a test. We carried out St. Patrick idea in decoration as well as menu. We served Irish stew, slaw, cookies, coffee, hot shamrock rolls. We prepared for 75 and served 91 at a total cost of \$4.25. As a result we gave 86 certificates and seals for the Home and Foreign Course. Every one was delighted. Of course our committee was overjoyed at the response. We are planning for our May Mission Day a Dutch luncheon. Each circle bringing the food for their table." Laurel First.

ing what he had, and having many years in which to enjoy it. Death was not in his program. And yet death came when he was least expecting it, and so suddenly that he had no time for preparation, not even to make a will. I have been much impressed in recent years with the reports in the daily press of the large number of such men who die suddenly in middle life, and thus are separated eternally from their savings, for, of course they can take nothing with them, and they have sent nothing ahead of them. Luke 16:9.

Such men have made a fatal mistake. They have been so absorbed by the material, with the world, and the things of time and sense, that they had neither time nor dispositions for the things that are really worthwhile, things that can satisfy and will endure. "So is he" said Jesus, "that layeth up treasure for himself, and is not rich toward God."

Of course death comes to us all "for it is appointed unto man once to die, and after death the judgment." May God forbid that any who read these words should die like the Fool of the New Testament.

John H. Eager,
Poughkeepsie, N. Y.

BR
There are more than 67,000 Negro Baptists in Chicago. They have 132 churches and own more than \$2,500,000 worth of church property.—At the joint meeting of Northern and Southern Baptists in Washington May 23, addresses will be made by Dr. John MacNeill of Toronto, president of the Baptist World Alliance, by Dr. J. Clyde Turner of N. C., by Dr. Clarence Barbour of Brown University, and by Dr. Geo. W. Truett of Dallas.

Thursday, March 23, 1933

THE BAPTIST RECORD

5

The Baptist Record

Published every Thursday by the
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R. B. GUNTER, Cor. Secretary
P. I. LIPSEY, Editor

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**East Mississippi
Department**

By R. L. BRELAND

KEEP A KICKING

Two frogs fell into a pan of milk. One of them said, "No use, I give up." So he sank to the bottom and died. The other said, "There may be no use, but I'll keep a kicking," and he did. Soon he was sitting on a ball of butter which his kicking had produced. He jumped out of the milk pan and went on his way rejoicing. And as he went he said: "It pays to keep a kicking!"

This is a fable, but it illustrates. The banks are closing, business is on the bum, homes are being sold for debts and taxes and the world seems out of joint with never a ray of sunshine to light the way. But it is no time to give up. "Keep a kicking." We are sure to sink and perish if we give up, but there is hope if we keep our heads and keep trying. Have courage, my brother, and keep at it with all your might.

"The darkest hour is just before daylight," so it is said. If that saying is true, then daylight is just ahead. Be patient and zealous and wait—but "keep a kicking." Keep right on with the Master's work and your business affairs. Better times are coming and, perhaps, coming soon.

Keep your faith active. The time when faith is needed is when we cannot see the way ahead. With faith hold on to the Leader's hand and follow, don't sit down and give up. That shows cowardice. "Keep a Kicking!" God's promises are sure. He has promised, so believe Him.

Whatever you do, don't lose faith in God, in your fellow man and in yourself. Have faith, and "keep a kicking"; God is in charge and His will is best. "Have faith in God." Everything is coming out all right in the proper time. "Keep a kicking."

—o—

It is reported that Rev. S. J. Rhodes, now at Oakland, has been called as pastor by the Taylorsville Baptist Church, Smith County, for

half-time. A good church and a good preacher will meet.

Yalobusha County regrets to give Bro. Rhodes up as he has been very active in the work while able, giving his best to the Master. He and his good family will be missed. He will preach one Sunday in each month to Tillatoba Baptist Church, this county.

Next Monday the Baptist Pastors' Bible Study Assembly will meet at Grenada, 10 A. M. We study the closing chapters of I Corinthians. Come and worship the Lord together as we study His word.

Pastor J. M. Metts, of Water Valley, reports the work moving along very well with his good church. The depression has hit that town exceptionally hard as it has caused the removal of the railroad shops from there, but those who are left are brave and sacrificial. Brother Metts is one of our strongest preachers and best pastors.

The writer will go to Richmond, Ky., the latter part of April for a two weeks' meeting with his son, Dr. Clyde L. Breland. At the close of the meeting father and son will attend the meeting of the Southern Baptist Convention, Washington, D. C. The writer's family will likely accompany him.

The papers bring the report that Mrs. Hattie Hall, widow of the late Rev. L. E. Hall, died at Hattiesburg, Miss., recently. Thus another of our great women, the wife of a worthy Baptist preacher, joins her husband beyond the sunset of life. May her loved ones be comforted in the future hope of a happy reunion on the other side.

—BR—

**SUNDAY SCHOOL ATTENDANCE
MARCH 19, 1933**

Jackson, First Church	602
Jackson, Calvary Church	621
Jackson, Grif. Mem. Church	309
Jackson, Davis Mem. Church	347
Jackson, Parkway Church	149
Jackson, Northside Church	45
Meridian, First Church	457
Columbus, First Church	665
Brookhaven, First Church	365
Brookhaven, First Church	
(March 12, 1933)	564
Clarksdale Baptist Church	357
Clinton Baptist Church	228
Petal-Harvey (March 12, 1933)	204

BYPU ATTENDANCE

Jackson, Calvary Church	159
Jackson, Grif. Mem. Church	216
Jackson, Davis Mem. Church	25
Jackson, Parkway Church	49
Columbus, First Church	185
Brookhaven, First Church	156
Brookhaven, First Church	
(March 12, 1933)	218
Clarksdale Baptist Church	162
Petal-Harvey (March 12, 1933)	78

—BR—

Rev. G. W. Riley delivered an address on Prohibition last Sunday at 11 A. M. in the Central M. E. church (colored), and the French Street Baptist church (colored) at 8 P. M., both churches being in Jackson. He reports fine congregations, good hearing, and hearty responses, and some of the best singing he ever heard. There should be more of this kind and other kinds of helpful work done among the colored people.

—o—

It is reported that Rev. S. J. Rhodes, now at Oakland, has been called as pastor by the Taylorsville Baptist Church, Smith County, for

**SPEED!**

The quickest relief for a headache is two tablets of Bayer Aspirin. The tablet bearing the Bayer cross dissolves very rapidly and brings rapid relief. There is no known medicine that works quite like Bayer Aspirin for the awful head and face pains of neuralgia. There is nothing with quite the same effectiveness in relieving rheumatism.

Bayer Aspirin does not depress the heart, does not upset the stomach, does not have any ill effect. Its purity and uniformity are tested thirty-six times!

Time counts when you're in pain. Stick to genuine Bayer Aspirin!

And Bayer means Safe!**MEXICAN WORK IN THE DELTA**

—o—

For lack of employment, many of the Mexicans have returned to Texas. Something is being done in a religious way for those who have remained. My last meeting was the largest and the best, some thirty persons being present. We have had much rain, and as my mission six miles out from Shaw is a quarter of a mile off the gravel road, for the past three weeks I have not been able to reach my appointment, because of the mud.

On a recent Sunday we got stuck in the mud a short distance from the mission. Deacon Thigpen remained with the car and sent me on afoot to fill the appointment, and bring back with me a half-dozen Mexican men to help roll us out of the mud. The planter's residence having burned just the day before, he had called his hands into a conference, so there was not a man present in the congregation. I stated to the Mexican women the situation, and they immediately volunteered to go and push the car out of the mud. Six or eight of them accompanied me to the car, and we were pleased to find that the deacon had backed it out unaided.

I must write my friends south of the Rio Grande to mail to me by parcel post a Mexican donkey. It

will carry me safely over all kinds of roads, and through all sorts of weather.

J. G. Chastain, Sr.
Shaw, Miss.

**WHO SAID THERE WAS NO
NEED FOR CHRISTIAN
SCHOOLS?**

This from a student publication of the University of North Carolina of recent issue: "Bertrand Russell's lecture here left a profound impression. . . . His ideas appeared unusually felicitous and acceptable, because they were the ideas that most of us hold—but either cannot or are afraid to express. Some people cannot seem to realize that the days of purity, self-sacrificing ideals and all that bunk are gone forever. Then, too, that phrase 'doubtful pleasures.' There is no such thing as evil or wickedness—merely the standards of the times in which one happens to be living."

Red Russia cannot beat that.

—Clipped.

For Sale— Old fashion yarns for knitting and crocheting bed spreads. Price 32c per pound, postage extra, we do not pay postage. Will send samples on request. Can furnish in skeins or wound on one and two pound cones. Address

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The Children's Circle

MRS. P. I. LIPSEY

My Dear Children:

The chief thing that I have to call your attention to this week is the arrival of Jeannie Lipsey Club No. 10, with its monthly contribution. The Juniors from Scotland BYPU of Winona request the privilege of being our 10th Club of this name, and are undertaking to send something for the Orphans and the BBI each month, to my great pleasure. But while we give them this name, and a warm welcome, we must remember that Clubs No. 8 and 9, No. 8 composed of Mrs. Austin and her husband, and No. 9 of Mary Evelyn Milam and her mother, have not yet consented to that name. It was I who called them so, for this reason: they give to our two Causes regularly, every month, and that makes them a Jeannie Lipsey Club. I hope we shall hear from them in a few days, accepting this honor. We have another little girl and her mother, Mary Ruth Denson and Mrs. Denson, and they are in order to become Jeannie Lipsey Club No. 11, if they like to do so. Don't you think this is doing pretty well for well, not-so-good times? I do.

Much love to you all, from
Mrs. Lipsey.

Bible Questions No. 12, March 22nd.
David Becomes King of Judah.

II Sam. 2:1-11.

1. Now that Saul was dead, was there any king over Israel and Judah?

2. What did David mean when he asked the Lord whether he should go up from Ziklag, which Achish, king of the Philistines, had given him, into his own land, Judah? Do you suppose he thought he might be made king?

3. Whom did he take with him?

4. What did the men of Judah do?

5. Saul had been David's enemy. Did David have much reason to be grateful to those who had buried Saul's body?

6. Yet, what message did he send to the men of Javesh-Gilead? Verses 5 and 6.

7. Who was Abner? Whom did he make king?

8. How old was this new king, and how long did he reign over Israel?

9. How long was David king of Judah before he became king of Israel also?

Bible Questions No. 10
By Mary Ruth Denson

1. Ziklag belonged to David and was given to him by Achish.

2. The Amalekites.

3. They cried.

4. David lost both of his wives.

5. The Lord told him to go, he could overtake them.

6. Six hundred started, 200 were too weak to go on.

7. An Egyptian, servant to an Amalekite.

8. He betrayed the Amalekites.

9. David and his men killed all the Amalekites.

10. David got back his two wives. He got back all the people of Ziklag and the cattle and all the spoils that were taken.

Ray Springs, Miss.
March 10, 1933.

Mrs. P. I. Lipsey,
Clinton, Miss.

Dear Mrs. Lipsey:

I am sending the answers to No. 10. Mother and I studied them until I can answer them by myself but she has to write them for me. I'm sending my dollar this month too for Miss Martin and the Orphans.

Our Sunbeam band had a good home mission program this week and got a nice offering, even if the

banks are closed.

I enjoy reading the letters each week.

Lovingly,
Mary Ruth Denson.

Would you like to be Jeannie Lipsey Club No. 11, Mary Ruth, and send what you can every month? Ask Mother and Father about it. We are so much obliged for the good gift this month: I have divided it between our two Causes, according to the Jeannie Lipsey Club plan.

—o—
Clarksdale, Miss.,
March 10, 1933
Orphanage \$2.00
B B I 1.00

—o—
\$3.00
J. L. Club No. 4,
"Friend"

Your Jeannie Lipsey Club, and the others, dear Friend, are helping our Circle through these hard times fine. I certainly thank you for your helpful contribution.

—o—
Winona, Miss.,
March 14, 1933.

Dear Mrs. Lipsey:

We are very much interested in your work and enjoy your page in the Baptist Record every week. We want to join your Club and be Jeannie Lipsey Club No. 10. Will send \$1.00 this time and let you divide it as you see best. Will try and send something every month.

Twelve Juniors from Scotland B. Y.P.U.

Mavis Stephens, President
Mary Frances Oliver, Sec.
Mrs. Benson Box, Leader

Winona, Miss.

We give you glad welcome, Jeannie Lipsey Club No. 10. I know we are all glad to have you, and we are looking to see you every month now. Mavis and Mary Francis, give our thanks to every one of the Juniors.

—BR—
BOOK REVIEW

—o—
THE AMERICAN HYMNAL, edited, published and distributed by Robert H. Coleman, Burt Building, Dallas, Texas. Pages 380, Songs 531, Price \$60.00 and \$40.00 per 100, or single copies for 75 or 55 cents. Any new Song Book by this Editor attracts nation-wide attention. His rich and varied experience in convention leadership of song, in church and Sunday school work and in the compilation and publication of millions of Song Books, have prepared him in a peculiar way for furnishing churches and Sunday schools the kind of books they want. This is the most comprehensive Hymnal Mr. Coleman has yet produced; it contains my own favorites both of the old Hymns and Gospel Songs, and it also contains many new songs which impress me as very useful. I feel sure THE AMERICAN HYMNAL will be greatly received.

(Signed) Geo. W. Truett.

—BR—
A wedding of interest to the many friends was celebrated March 4th, when Miss Vernella Moulder, the youngest daughter of Rev. and Mrs. D. W. Moulder, became the bride of Mr. Gresham Riley of Quitman, Miss. The ceremony was performed by the bride's father. The happy couple left immediately for Quitman where they will make their home.

D. W. Moulder.

FROM BLUE MOUNTAIN TO CANTON

The many friends of Miss Mary Anderson will be glad to hear of her safe arrival in Canton, China, where she has gone to look after and care for her aged aunt, Mrs. Janie Lowrey Graves. At the same time she expects to teach English in one of the Chinese schools, thus supporting herself while on the field. She writes hopefully about Mrs. Graves' health and eyesight, as follows: "Auntie does a wonderful amount of work in spite of her handicaps. Mo Kwong (the Blind Girls' Home) is fine, and so is her day school. Also she does a lot of work in the Baptist Hospital—both in visiting patients and paying their bills. She is president of the Woman's Missionary Society, and does worlds of work in connection with her church. Besides all this, I don't know how many people depend on her for spiritual and physical blessings. Her spirit is certainly like that of the pioneer missionaries—forgetting their own comforts and thinking only of others. Tomorrow is the forty-fifth anniversary of Auntie's arrival in China. The mission is having a big tea in honor of the occasion, including also a welcome to me."

Many friends know that besides Mrs. Graves' 45 years as a missionary in China, she was a missionary to the Chinese in San Francisco for six years before going on to China. Her friends and relatives have been anxious, for the last few years, about her eyesight which had failed to such a degree that we felt she was in danger of becoming almost blind—hence the need of an interested relative with her. From the above we wonder how she could do more work even with good eyesight.

Mrs. M. L. Berry.

CHILDREN'S BOWELS NEED WATCHING!

Let Dr. Caldwell help whenever your child is feverish or upset; or has caught cold.

His simple prescription will make that bilious, headache, cross boy or girl comfortable, happy, well in just a few hours. It soon restores the bowels to healthy regularity. It helps "break-up" a cold by keeping the bowels free from sickening mucus waste.

Dr. Caldwell's Syrup Pepsin is ideal for children. They like its syrupy taste. It does not gripe; never weakens them. It is safe even for a tiny baby.

You have a famous doctor's word for this laxative. Dr. Caldwell's record of having attended over 3500 births without loss of one mother or baby is believed unique in American medical history.

Get a bottle of Dr. Caldwell's Syrup Pepsin from your drugstore and have it ready. Then you won't have to worry when any member of your family is headachy, bilious, gassy or constipated. Syrup Pepsin is good for all ages. It acts quickly; doesn't sicken. It sweetens the bowels; increases appetite—makes digestion more complete.

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CUTS, BURNS
CARBUNCLES**

Are Healed Quickly By

GRAY'S OINTMENT

Used Since 1820 25c at Drug Stores

**For COLDS
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Majestic Hymns	{ Cloth..... 40.00 Limp..... 27.00	5.80 4.00	50c 35c
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THE NEW SONG BOOK BY THE BAPTIST SUNDAY SCHOOL BOARD

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BAPTIST BOOK STORE
Largest Distributors of Song Books in our State.

500 E. Capitol St.

Jackson, Miss.

Thursday, March 23, 1933

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Letters with copy of memory work for last two quarters in 1932 were mailed to all Junior and Intermediate BYPU Leaders last week. If any leader did not get this letter with enclosure, drop us a card and we will send you one. The letter carries information regarding the sword drill and memory work contest that is an annual feature at our District BYPU Conventions.

LAUDERDALE COUNTY ASSOCIATIONAL BYPU REPORTS

SERIES OF MEETINGS

During the month of January a meeting of the Lauderdale County Associational BYPU was held in each of the five districts. A program stressing the BYPU theme for the month "Looking Unto Jesus for Life's Ideals" was used. The inspirational and practical program was rendered by Associational BYPU officers, with the closing address by Rev. Chester Molpus of Meridian Fifteenth Avenue Church.

The following program was given:

Song Service.

Devotional, "I Press on Toward the Goal" (Phil. 3:14).

Presentation of Calendar of BYPU Activities for 1933.

1. The Theme, Looking Unto Jesus.

2. The Monthly Activities.

3. How to Use the Calendar.

"Ideals Acquired from "Looking Unto Jesus."

"What is the Standard of Excellence?"

Special Music.

"Christ is Our Standard of Excellence."

Adjourn.

A majority of the churches having BYPU's were represented. A large group of older church members and pastors attended the meetings.

An interesting feature of two district meetings was the awarding of an efficiency banner. These banners being won by Fifteenth Avenue and Southside Unions of Meridian. Each department making a high grade of efficiency during the past

UNTIE THE KNOT

In the issue of Feb. 16th is an article by our worthy Secretary, Dr. R. B. Gunter, on the above subject, and reading between the lines he thinks the Convention has tied the hands of the Baptists of Mississippi regarding the distribution of the funds coming into his hands, i. e. the Convention has ordered a moratorium on all obligations of the Convention except one, the payment of the twenty-thousand dollars the Education Board is now due the banks.

Dr. Gunter makes two suggestions as to how this knot may be untied, and they are both reasonable and can be done. Just here I desire to make just one other suggestion as to how we may assist in untying this knot. Our Sunday school forces have been in operation for at least

quarter.

As a result of these meetings more unions have resolved to follow the BYPU Calendar of Activities in carrying on their work, to adopt and use the Standard of Excellence, and have Christ as their Spiritual Standard.

Omera Coker,
Reporter.

The members of your BYPU deserve to be members of an A-1 Union.

BLUE MOUNTAIN COLLEGE

B. Y. P. U.

Spring came early to the BYPU in Blue Mountain! With the beginning of the second semester in January there was a general bursting into bloom of enthusiasm. One of the main reasons for this renewed interest is the regular BYPU officers' council meeting.

On March 7, in the Student Room, all the BYPU officers—general officers and officers from the individual unions—met to discuss plans for upholding of the enthusiasm so vigorously and earnestly offered at the beginning of the semester. Frances Dozier led the devotional, which was followed by sentence prayers. Then Orlene Ellis, president, suggested that each tell one personal fault which she would like to overcome before the end of this semester, and closely following the statements which ranged from "self-consciousness to procrastination," she asked each officer to tell one fault in her BYPU which she could strive to overcome. Although they had thought their BYPU was nearly perfect, the officers realized that there were as many faults as there were officers to tell them, which was a whole room full! But chorister offered suggestion to chorister, and president gave new approach and original presentation to president, and after they had joined hands and sung "Blessed Be the Tie," each officer left with a new vision of keeping up the good work.

thirty years, and our BYPU's have not been in service quite so long. However, I believe they have both been in long enough to be able to stand alone and walk without having to call on our Board for help.

Now why not let the Sunday school and BYPU forces take a moratorium for about two years and allow this six thousand dollars, (I believe that is about what they get) to be turned into the twenty-thousand dollar Educational Commission? If the churches in the state are not able to take care of their Sunday school and BYPU work without outside help just let them get the help and pay for it and relieve our Board of this extra, and as I see it, unnecessary obligation. And let me say further, if they are not able by this time they never will be and the Sunday school and BYPU forces will have become a liability

and not an asset and the sooner the Baptists of the state get rid of them the better for the cause. Let me illustrate:

If one had hold of the business end of a wild cat and could not manage the beast the sensible thing to do would be to drop him just as quickly as possible.

I would not be understood to be against the Sunday school work for I have been attending the Sunday school about sixty years and expect to continue to do so, and as to the BYPU I have been working with it ever since it came into being and have attended several funerals for this body during the time I have been connected with it.

Now, in conclusion, let me say this knot should never have been tied and I think it one of the greatest and most unscriptural things the Convention has even done and should be untied just as quickly as possible, but not at the expense of all other mission work. May the Lord give us grace to do the right and sensible thing.

MY CHRISTIAN EXPERIENCE, OR TESTIMONY

I like those old time experience meetings. Nobody was in a hurry, every one had his say and plenty of time to say it.

When I was about 17 years old, I gave my heart to God. A long struggle took place in my heart before I did so. I tried everything else: but finally the Holy Spirit caused me to hear my Savior calling me to Come to Him, with all my sins just as they were: I came to Him, "Bless His Name." Behold my sins were taken away. I was so happy; and trees and everything seemed to be praising God. I relate this to get to a later date in my experience. Now I know it was God's purpose in my life that I hold that close fellowship with Him that this sweet experience would have been existing during all these years. But to my sad regret it was not so. I have lost many days of happy service through my own neglect.

Leaving that all behind: our Lord's time is now. Jesus said Peace I leave with you. My peace I give unto you that my joy might remain in you, and that your joy might be full. That joy is mine. You know, brother, these words cannot express it. Words never will express what a Christian feels in his heart.

His call is still calling me to "Come" come closer to Him, come abide in Me, and let My words abide in you. I will sup with you and you with me. I'll take away that sin and fear, that you may come boldly to the throne of Grace. When He commands me to do anything there is always grace and strength enough goes in that word of His to enable me to do just what He commands.

I want to say, brother, with the very deepest humility I covet your prayers. My full purpose of heart is to lose my will in His. That by faith and obedience, I yield my body with all my interest in this mortal flesh to Him. (It's His by creation; it's His by purchase; it's His by adoption).

A. H. McGregor
Randolph, Miss.

ELOISE MARTIN

Whereas God in His divine wisdom has again sent to earth the messenger of death, and called home our beloved president, Eloise Martin; and whereas we will keenly miss her Christ-like spirit; Be it, therefore, resolved: That we, the members of the Senior BYPU, extend to her family our heartfelt sympathy and prayer in this sad hour of bereavement, and point them to the Christ who alone can give comfort and strength. Be it further resolved: That a copy of these resolutions be written in the minutes of the Senior BYPU; one sent to the Picayune Item; one to the Baptist Record; and one to the family of our deceased president.

Signed:

SENIOR BYPU,
By Nine Mae Taylor,
Acting President

Virginia Baptists re-elected S. W. Melton moderator of the General Association, and four vice-presidents. Five brethren spoke in the interest of The Religious Herald. Prohibition was earnestly discussed. Race relations provoked a number of good speeches. The meeting was in Charlottesville and the brethren were greatly concerned with an effort to save the property of the University Baptist Church. A telegram of congratulation was sent to President-elect Roosevelt on his escape from the assassin's bullet. "Dr. J. R. Sampey delivered a great address on Christian Education." Ditto Maddry on Cooperative Program. A campaign was planned to raise \$2,000,000 for the University of Richmond, of which \$100,000 is now in sight. Dr. Robert E. Speer brought a great address on Christian Missions. There were about 700 messengers.

It is said that when pastor F. F. Brown of First Church Knoxville, called for the old gold and silver in his church for the debt-paying campaign, there was gathered up a bushel basket full.

Pains and Dizziness Disappeared

After She Began Taking
Lydia E. Pinkham's
Vegetable Compound



"My grandmother and my mother both used the Vegetable Compound and they started me on it. I can do a man's work now. I am not dizzy any more and the pains in my head have all left me."

MRS. LELAND FISHER
356 Center St., Huntington, Indiana
Do not endure another day without the help this medicine can give you. Sold by all druggists.

Baptist Student Union

MISS WOMAN'S COLLEGE BSU

The parable of the ten virgins was beautifully dramatized last Sunday evening in BYPU General Assembly. The parable was given a modern interpretation, and was greatly enjoyed by all present. There were only seven absent from the BYPU's that evening, and the average grade was 92%. Those girls taking part in the program were: Abby Holcomb, Frances Redding, Munice Dale, Ona Upton, Sudie Maye Jones, Pauline Brown, Joyce Smith, Lucille Callahan, Sallie Mae Boynton, Mabel Bethea, Rubye Smith, and Christine Grantham.

Nell McCullough, director of the BYPU's directed the presentation.

At YWA Wednesday morning, the needs of the Southern Baptist Home Mission fields were presented to the members present. Large posters had been artistically drawn, representing the needs. There also appeared on the scene, girls representing by their dress the various peoples to whom the special thank offering would be given.

Rev. and Mrs. H. L. Spencer entertained the Life Service Band at a very delightful tea, Friday afternoon at 4:45 at their home across the street from the campus. There were twenty-one members of the group present. After an hour of fun, delicious refreshments were passed by the hostess.

With summer coming on MWC girls are taking a new interest in everything. The Lily Pool is the most popular place on the campus. It is so beautiful with the willows beginning to bud, the wild flowers which grow in the tall grass around about, the stone tables and benches, the sound of the water as its spray hits the pool. Wisteria is blooming on all the arbors. Its blossoms perfume the whole campus with their

fragrant odor. And, the new gingham dresses must not be overlooked. Besides being a sure sign of spring, they add much vividness to the background of nature in the spring. And that Woman's College spirit!

—BR—

MSCW MUMBLES

This week has been Sister Week over at noonday prayer meetings. Monday Miss Witte led a devotional on the sisters of the Bible. Nannie Louise and Margaret McKeigney led on Tuesday. Wednesday Grace Bush and her sister Mary gave a program of music and poetry. Attie Lea and Clara Brashears, the council sisters, led Friday. Thursday was YWA day with Ernestine May leading. Then on Saturday Nellie and Esther Bradley led, Esther playing several violin solos during the meditation period and Nell read several poems.

Attention, everybody! Everybody who likes MSCW be sure to get an April Baptist Student just as soon as they come, for we hear that MSCW is to be featured (both ways) very big. Remember.

Edna Ruth Davis—MSCW

—BR—

SOUTHERN ASSOCIATION OF COLLEGES

—O—

A recent issue of the Record raises the question in a glaring caption whether the Southern Association of Colleges is commendable. It is then admitted, in small type below, that there is very little to which one could object. Faculty salaries come in for heaviest criticism. "Demand," "Unjust," and "Contend" are a part of the strong language used about an agency which has done as much for our colleges as the "Standard of Excellence" has done for our Sunday schools.

In fairness to the splendid teachers in our Baptist colleges some one must say a word in their behalf now and then, since they are too modest to speak for themselves. Let us always remember that:

1. The Southern Association of Colleges does not make demands on our colleges, just or unjust. It holds before them a standard of excellence, and recognizes those who attain it, much as our Sunday School Board does. These helpful and stimulating ideals have been of inestimable benefit to our colleges and Sunday schools. Only think of what we had in the way of curriculum and equipment in college and Sunday school a few years ago, then see what we have today!

2. The Southern Association permits our colleges to accept as a donation any part of the salaries which the faculty wishes to give. Although they often have to wait for months at a time for their salaries, most of our college faculties are practically keeping up their local Baptist churches, and then willingly and sacrificially devoting a large proportion of their pay to the cause of Christian education, to which they have already

given themselves. Surely we would do well to continue receiving their contributions "as a matter of bounty, and not of extortion."

Judson Chastain

—BR—

A PLAN AND A PROPOSITION

—O—

Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, holds most of his revivals by studying some one particular book of the Bible. In his masterful way he expounds this special book chapter by chapter and asks the people to read with him the book. It is his deep conviction that he gets better and most lasting results this way.

Dr. Gray, President of Moody Bible Institute, says that he learned to study the Bible from a layman who had read and reread the same book in the Bible till the contents of the book had so gripped his mind till his thinking was dominated by it.

The two men mentioned above certainly are, and ought to be considered good authority, on methods of Bible study. Acting almost wholly on suggestions from these two men, the writer has in the last twelve months put on several Bible reading campaigns in different churches and communities.

Almost every week I get one or more letters from people thanking me for having suggested some definite clear cut method of Bible study to them. I sincerely believe that one of the greatest needs of the times is a revival of Bible study. It seems to me that it is practically certain that along with a revival of the right kind of Bible study would come the deep abiding spiritual revival that every one agrees that we need.

There are a number of openings now to do the kind of work mentioned if I could secure sufficient financial support to live on.

The publication of a small book recently, "What Saith The Scriptures," is one outward expression of a burning desire to promote a deeper study of the Bible. The book is small, and the profit from it will not be very much; but if the pastors and others over the state will cooperate with me in the sale of this book, I can and will give my time to organizing Bible study classes, holding Bible institutes, and revival meetings wherever the Lord may lead.

The work can be done in a single community or on a county-wide basis. Any pastor or church interested in this class of work can write me for further particulars.

C. S. Wales,
Blue Mountain, Miss.

—BR—

OLD PREACHERS AND THEIR WIDOWS

—O—

(Written a short while before the death of Dr. Bailey)

Owing to the great slump in the contributions of our churches, it seems inevitable that the stipends granted last year to the old people by our Relief Board will have to be reduced 25%, beginning January first. In other words, where four dollars per month were given, only three dollars per month can

be given for 1933.

I am not here making any tirade against the churches for the falling off in their gifts, but merely stating facts. It would seem a disappointing hope to expect the churches to give more or even as much as they gave last year. If I am any judge of the signs of the times, this year will be one of the hardest, so far, of the present financial depression.

The reader may denominate this view pessimistic. I call it looking facts squarely in the face. Then what shall be done to afford the greatest relief possible to these old people? I would repeat and emphasize two practicable steps which I have suggested before:

1. Let every son and daughter do their utmost to relieve their parents' need. Do this by (1) giving them shelter under your roof; (2) dividing your clothing with them; (3) dividing your food with them.

2. That every church holding in its membership any of these old people, see to it that their children do all they can, and when their means shall have been exhausted, let the churches take the matter up and supplement what the children have done, that, working together, at least a bare subsistence may be provided for these worn-out soldiers of the cross.

3. This idea might be enlarged and applied to associations. Now, in whatever way this matter shall be handled, let it be distinctly understood that cash is not absolutely essential. Give to these old people in kind of whatever you have. It may be shelter, fuel, raiment, (old clothes even, if this is the best that can be done), food, (potatoes, peas, meal, vegetables, chickens, eggs, milk, butter, meat and so on). Let all these gifts be carried to these old people, as the chances are they can not go after them. If any one knows of a better way by which these old saints can be provided for, let him step to the front and tell us and step out and set the example. These services can not long be deferred without serious peril. The winter is on, and influenza and pneumonia are abroad in the land. After the Relief Board has done all it can, there will remain ample room for the children and churches to exercise their generosity and love.

Sincerely,

T. J. Bailey, Chairman,
Miss. Ministerial Relief Com.

—BR—

A Scotsman had been told by his doctor that he had a floating kidney. He was much disturbed by the diagnosis and went to the minister of his church with a request for the prayers of the congregation.

"I don't know," said the minister dubiously. "I'm afraid that at the mention of a floating kidney the congregation would laugh."

"I dinna see why they maun," replied the sufferer. "It was no but last Sabbath ye prayer for loose livers."

—BR—

At a recent service in First Church, New Orleans, there were present 527 members and 233 visitors, the latter representing 27 states and six denominations.

Gray Hair

Best Remedy is Made At Home

To half pint of water add one ounce bay rum, a small box of Barbo Compound and one-fourth ounce of glycerine. Any druggist can put this up or you can mix it at home at very little cost. Apply to the hair twice a week until the desired shade is obtained. It imparts color to streaked, faded or gray hair and makes it soft and glossy. Barbo will not color the scalp, is not sticky or greasy and does not rub off.

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C. S. Wales, Blue Mountain, Miss.